1: DeLand O-4 (No date)1908 NQ17 Mandan NQ17

even the few surviving Mandans were driven from their own huts. Subsequently these tribes were again thus afflicted, and from one who was then stationed at Fort Clarke and an eye-witness of the fact, I am informed that suicide was committed by the victims throwing themselves over the bluffs of the river to the rocks below. De Smet states that both the smallpox and cholera created havoc among the northern Indians in 1851." (p. 227.)

The making of glass beads by the Mandans and Aricarees is alluded to by Wheeler, who says:

Glass Beads, Etc. "The Lewis and Clarke narrative for March 16th describes a process for making glass beads known to the Mandans.

"The Indians did not make the glass itself. This they obtained from the whites, but there is evidence that, prior to the appearance of the traders, they used obsidian, or natural glass, for this purpose. Dr. Matthews, as late as 1870, had flat triangular blue glass pendants made to order by an Aricaree woman, he furnishing the glass.

"These people also made unglazed pottery, mats, and baskets, ladles and spoons, from the horns of the Rocky mountain sheep (Ovius Montana) and the buffalo, and from the shoulder-blades of the bison they fashioned the hoes with which they hoed the ground in very early time. Since the whites came, the crude implements of the old days have been mostly supplanted by our household, garden, etc., utensils; but, in 1902, I purchased a fine sheep-horn ladle apparently in daily use still." (p. 228.)

Steinbreuck's Observations. Hon. E. R. Steinbreuck, field officer of the State Historical Society of North Dakota, makes the further statement to the writer, in a letter dated May 24th, 1908, concerning the Mandan deserted villages, and their former habitat, as follows:

Unsolved Problems. "I think it is a difficult and as yet unsolved problem, to write the history of the Mandans, as aborigines of South Dakota. We have the end of the trail, not so the beginning. We don't know for certain where the Mandans came from. The end is in North Dakota and that is also the beginning of the traditions of the present Mandans. Their entire knowledge of their origin is limited to the Heart river region in North Da-

2: Bowers E-5 (1930-1931)1950 NQ17 Mandan NQ17

778 554 sacred bundles they had acquired, providing, of course, they had been successful in life and had not "kicked the stone." One having repeated bad luck usually put his bundles away and sought new vision experiences. This could not be done with tribal bundles. The only instance on record of an attempt to dispose 425 778 of a tribal bundle was made by Red Bird in 1838, a year after the smallpox epidemic when he lost a son of smallpox. A son-in-law offered to buy the bundle and received tribal approval of the transfer. Personal bundles were normally taken to the scaffold and hung with the pipe and firearms when the owner died.

796 In summary, the above report covers the main features of the Mandan ceremonial life so far as it was possible to ascertain. In • 178 evaluating the data supplied by informants, the writer gave especial emphasis to the information of those informants whose 114 parents lived in the Nuptadi village which was occupied at Deapolis as a separate Mandan village after the Fort Clark village group had united with the Hidatsa. It was found that the Mandan preserved their ceremonial structure with minor variations after the smallpox epidemic. The clan system and age-grade organization were simplified to meet the new conditions of a reduced population. I have not attempted to indicate cultural borrowing, since a companion report covering details of the Hidatsa social and ceremonial organization is in the process of preparation. So far as the Mandan were concerned, there is little evidence of ceremonial borrowing since 1837, owing in large part, no doubt, to the heavy ceremonial burden inherited from earlier times when the population was materially larger. That the Mandan have played an important role in the growth of Plains culture must be inferred from their central position in the Low Plains, the high development in trade for agricultural products with their nomadic neighbors, and the admitted borrowing by the Hidatsa of many significant elements of their culture.

5: Lowie E-5 (1910-1913)1917
NQ17 Mandan NQ17

According to Calf-woman, the Prairie-chicken clan is the most important on the Reservation. This is consistent with Mr. Curtis's data, according to which the larger moiety bears the name of this clan, corresponding preëminence being assigned to the tamĭ'sik in the Three-clan moiety. It should be noted that the Prairie-chicken clan is the only one common to the Hidatsa and Mandan series.

Calf-woman's ō'rɛ' 'kūpa (nite) was given by Turtle-woman not as the designation of a clan but of all the seven clans jointly in addressing the entire tribe.

Mr. Curtis states that the marriage of fellow-clansmen was considered improper and publicly ridiculed, but according to my witnesses this rule has long ceased to be absolute. Thus, Calf-woman declared that sometimes people married within their own clan, though there were some who regarded this as wrong; and Two-chiefs, a maxi' 'kina married to a xtaxta', cited the case of her husband's mother who had married another xtaxta', not related by blood.

Kinship Terms.

A brief but in most respects accurate statement as to Mandan kinship nomenclature is made by Maximilian.[1] Recently Mr. Curtis has summarily characterized the Mandan terminology as largely influenced by the clan factor, the father's brother and his clansmen being classed with the father, the father's clanswomen with the father's sister, all mates in one's clan with brothers and all females as mothers.[2] This statement is undoubtedly in large measure correct, but, the last part is manifestly not to be taken literally since the mother's mother and her generation and the sisters are certainly not called "mother." Morgan already had to contend with the difficulty of finding interpreters fully conversant with Mandan and offers an avowedly imperfect list. So far as essentials are concerned, he correctly characterizes the system as of the usual classificatory type. The most important deviation from the norm mentioned in his résumé consists in the classification of the father's sister with the mother in feminine parlance, a distinctive word for paternal aunt being used only by males.[3] My data yield no confirmation of this peculiarity. A remarkable feature found by Morgan among the Hidatsa and Crow but not noted by him among the Mandan, though recorded both by Mr. Curtis and myself, is the confusion of generations in the designation of the father's sister's female descendants

[1] Maximilian, II, 132, 543.
[2] Curtis, V, 145.
[3] Morgan, (a), 184.

8: Bruner E-5 (1951-1953) 1955
NQ17 Mandan NQ17

601 177 [606] ● 178 The first process of slow modification has not affected the Crow kinship terminology and associated behavior in Lone Hill, but it has changed other aspects of social life in the village. There are many changes in content. A man recently modified the strict mother-in-law respect relation, not by the aboriginal practice of giving his mother-in-law a scalp, but by presenting her with an imitation war bonnet purchased from a mail order house. Innumerable other examples could be cited in which known changes in cultural content have not precipitated changes in the established social structure (cf. Gough 1952:85). An extreme illustration of this is provided by the previously mentioned case of English kinship terminology being used in the Crow kinship pattern. There are, however, many structural changes: the destruction of the native ceremonial life has decreased the religious importance of the father's lineage, the moieties are almost inoperative, the clans have diminished in importance, there is a general laxity among the youth in meeting certain kinship obligations, village organization has shifted from a close-knit unit to one of widely separated households, the matrilocal extended family is no longer a residence unit, and the lineage has ceased to be a corporate group. The only change in the Crow terminology is that vocative terms are rarely used except on public and community-wide occasions. The important point is that the gradual modification of the social structure has not proceeded far enough in Lone Hill to cause an internal shift in kinship type.

177 601 The significance of the second process of radical change in Lone Hill may be seen in broader perspective by examining the kind of acculturation now taking place among the Mandan-Hidatsa (Bruner 1953). In every acculturated family that uses the American generational system there has been an Indian-white intermarriage within three ascending generations. Individuals in these families make an abrupt and almost total conversion to white ways, while the rest of the people in the village continue to live by more traditional Indian standards. In the families in which there has been a mixed marriage, the entire white system comes across in the socialization process. Among the Southeastern tribes the shifts in kinship terminology were the result of adaptive responses to changing conditions (Spoehr 1947:225). The presence of the white generational system in Lone Hill is due to neither cultural "borrowing," adult learning, nor rearrangements in the social structure precipitated by new conditions. Individuals in Lone Hill learn the American kinship system in the English language within the intimate domestic family situation. Although no single factor is ever sufficient to explain a highly complex acculturation situation, it would seem that these differences in the mechanisms of change may account for the differences in kinship patterns found among the Southeastern tribes and the Mandan-Hidatsa. (In a future paper, I shall document and describe the process of individual conversion to white ways in greater detail.)

177 601 181 The converted Indian embraces a new way of life and comes to internalize a set of goals and values which are incongruent with the Crow lineage system. The kinship ties and obligations of the Crow system incorporate and reaffirm